



OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, MASS., FRIDAY, JULY 23, 1852.

WHOLE NO. 1122.

J. B. YERRINGTON & SON, PRINTERS.

Refuge of Oppression.

CHARLES C. BURLINGHAM IN OHIO.

From the St. Louis Intelligencer.

CINCINNATI, May 10, 1852.

A few evenings ago, I went to hear a lecture,

at the hall of the Mechanics' Institute, from

Charles C. Burlingham, an abolitionist, from

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very good speaker, and his lecture was

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condition of the slave in England, and

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NO UNION WITH SLAVEHOLDERS!

THE U. S. CONSTITUTION IS A COVENANT WITH DEATH
AND AN AGREEMENT WITH HELL.

Yes! it cannot be denied—the slaveholding lords of the South, prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, data to the principles of popular representation, of a representation for slaves—for articles of merchandise, under the name of persons. . . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.—JOHN QUINCY ADAMS.

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Selections.

COLORED AMERICANS—EMIGRATION TO JAMAICA.

In the last number of the Liberator, we gave an account of the proceedings of a public meeting recently held in Kingston, (Jamaica,) to consider the expediency of holding out inducements to the free colored and emancipated slave population of the United States to seek a home and an asylum in that island. Below, we give another of the speeches delivered on that occasion, which, evincing much candor, good sense and ability—at the same time repeating what we said last week, that the scheme of foreign colonization will ever induce any considerable portion of our colored population to abandon their native land; for here they were born, and here they meant to live and die, manfully contending for their rights, and ultimately destined to enjoy them:—

The Rev. SAMUEL OUGHTON proposed the following resolution:—

Resolved, That in the island of Jamaica, there is full enjoyment of political liberty and equal privileges, by men of every class and color, and that no impediment exists in the way of any man obtaining the highest distinctions to which his personal merits may entitle him; that from the great fertility of our soil, the variety and value and merchantable nature of our productions, the abundance and cheapness of land, and the sobriety and mildness of the climate, this island is inferior to no country in the world in the element of wealth, and superior to most as the home of the industrious agriculturist.

After reading the above, the Rev. gentleman said, Mr. Chairman and Gentlemen, the resolution which has been entrusted to my care is one of the utmost importance to the object of this meeting, inasmuch as, without it, those resolutions which have been already adopted would be of but little value, and could never result in any practical benefit. It is well known that the love of country is a powerful emotion of the human heart, and consequently few persons, if any, can be expected to leave their native land, the places of their birth, and the homes of their affections, unless something can be presented as an inducement not merely equal, but very far superior, to any thing they can hope to obtain at home. (Hear, hear.) Of what use, then, would it be for us to send to America, and invite men and women to come and cast in their lots with us, unless we are in a position to offer such inducements as may be reasonably expected will prompt them to come? (Hear.) What has caused so great a flood of emigration to the mountains and rivers of California? Is it not the abundance of gold which that land contains, and which promises speedily to recompense their toil, and raise them to wealth? And if large bodies

THE SEAT OF JUSTICE DISHONORED.

The communication below from Brother McBride, one of our most worthy ministers, will inform the reader of the particular proceedings which the Virginia recently settled (2) the question of slavery. The resolutions quoted were published in the Southern papers, but have not before reached the Northern public eye. He is one of the expelled.

Mr. Editor:—Some months ago, the true-hearted friends of slavery, after expelling Rev. J. C. Bacon—driving Jonathan Roberts and other good and respectable citizens from their homes, in the county of Grayson, Virginia, fled John Cornett to a tree, and whipped him most severely on his bare back, simply because he entertained anti-slavery sentiments, degraded to free his slaves, and give to them his property. Mr. Cornett subsequently appealed to the law for redress. At the time of the court when the lynchers were about to be tried for their abuse of Cornett, they again rallied their forces—equipped and armed, marched round the court-house three volleys, and then went in and dispersed the court. They took possession of the house—organized by appointing the Sheriff chairman, and then adopted the following resolutions:

ALL LAWS ABROGATED.

Resolved, 1st. That the Committee of Vigilance heretofore formed be recognized by the chairman of this meeting, and their numbers increased to two hundred each, and that the said committees report to a general meeting to be held at the Court House on the fourth Monday in June next, the names and names of all Abolitionists yet remaining in the county.

2d. That notice be given by said Committee to John Cornett, and all others defiled with Abolitionism, that, unless they give positive assurance to live with us as become citizens of a slaveholding community, they will be permitted to remain in this county no longer than will be necessary to sell their property, and close their business.

3d. That the Clerks of our County and Circuit Courts shall not be permitted to issue any writ or writs from their respective offices upon any memorandum made or sent by any persons, for the commencement of any suit or suits against citizens of this county for any act done by them, having for its object the expulsion of Abolitionists from the county; or to prevent further dissemination of the abolition doctrines among us. If issued, that the Sheriff of this county shall not execute any such process upon such citizens for the cause aforesaid.

4th. That we will hold the said Clerks and Sheriffs personally responsible for a violation of the preceding resolutions; and for a compliance therewith, we pledge ourselves to stand between them and all danger, whether personal or pecuniary.

5th. That we know what we say, and mean to do as we say; and that so far as it may depend on the action of the people of Grayson County, no Abolitionist shall contaminate our atmosphere with his pestiferous breath, or be permitted to pollute the soil of the State with his foot.

6th. That the thanks of the people of Grayson County are especially due, and the same are hereby tendered to their brethren of Wythe County, for their kind sympathy, and their resolutions to aid us in resisting any and all attempts to harass our citizens with law suits, for applying the only efficient remedy to inconvertible Abolitionism.

7th. That while we have no wish to be personal, nor threaten violence to any one, we cannot but regard the act of instituting a suit against our citizens for what they have done, as encouragement to the few disciples of the infamous Bacon yet remaining amongst us—as fraught with danger to ourselves and our neighbors of the adjoining counties, in writing, and in our hands this public expression of our just indignation, and our fixed purpose to protect ourselves and property—peaceably if we can—forcibly if we must.

On motion of Col. Stephen Hale, the following resolutions were adopted:

8th. That if Messrs. Jas. W. Sheffy and R. F. Wyser should instigate Grayson County for the purpose of instituting or carrying on a suit or suits of John Cornett, or any other of the like character, we think they should be treated to a coat of tar and feathers, and we will aid in bestowing the same.

9th. That neither George W. Reeves, Stephen M. Dickey, tavern keepers at the Court House, nor any other citizens of the county, shall receive in writing, or into their taverns or houses, Jas. W. Sheffy, Benjamin F. Wyser, or any other person, who shall come for the purpose of propagating abolition principles, or siding them in any manner, shape, or form.

On motion of G. H. Matthews, it was resolved, 10th. That all candidates for office in the gift of the people of this county be required to endorse these resolutions, and that they agree, in writing, to strike from the polls, votes of all known Abolitionists, and not count them in ascertaining the result of the elections.

11th. That these proceedings be published in the Wytheville Republican, the Abingdon papers, and that the papers throughout the State be requested to copy.

On motion, this meeting now adjourned.

JAMES DICKY, Chairman.

WHELY D. HALE, Secretary.

The North will see by these resolutions what slaveholders are ready to do. After driving that good man, James C. Bacon, from their midst, giving him choice between flight and death; breaking up the Wesleyan meetings; tearing down their places of worship; whipping, tarring and feathering; abusing and literally driving from their own houses, all who entertain the opinion that slavery is incompatible with Christianity; these law-loving and law-abiding slaveholders defy the arm of the civil law to touch them for their lower-law proceedings.

Let the people of the North read and understand, that tavern keepers dare not entertain boarders; that lawyers dare not plead a case; that courts dare not sit; and that clerks of county courts dare not issue a writ, and that Sheriffs dare not conform to their orders; and execute the duties of their office only at the dictation of slaveholders.

But perhaps the reader is ready to ask, was not this mob composed of the rabble? It was composed of lawyers and other sworn officers. James Hale, the father of the eighth resolution, is a Methodist class-leader. But let no one be discouraged. Villainous despots like this, will create as guests; bold and good men will not submit—they will oppose outrages, will be waked up and called into the field of active opposition to oppression by such atrocious, dastardly conduct. These wrongs are only steps, therefore, necessary to the downfall of the institution itself.

By what I have been told, I should think nearly one hundred families have left Grayson county since Brother Bacon's expulsion. Six hundred families have moved from North Carolina, on account of slavery, since Brother Crooke and the writer were expelled. Think you, Mr. Editor, these (we) fugitives will in any way voluntarily support slavery? I tell you no.

Yours, J. H. MCBRIDE.

Meredith County, Ohio, June 11th, 1852.

From the National Era.

LETTER FROM CASSIUS M. CLAY.

WHITE HALL, P. O.

Madison County, Ky., July 5, 1852.

MY DEAR SIR:—My name has been by some friends suggested as a candidate for President, and by more for Vice President of the United States, on the Free Democratic ticket. Allow me to say that I have, in all my conversations and letters, discouraged any such procedure. I now decline altogether having my name used in the Pittsburgh Convention. In doing so, I do not fail to appreciate the very distinguished honor which, were I successful in such nomination, would be conferred upon me—much more honorable than a Whig and Democratic nomination would be, as Freedom is more glorious than Slavery. Neither am I influenced by the prospect of temporary defeat; for it is far more honorable to deserve success than to win it! But I, though an old soldier in the cause of American Republicanism, am a new comer in the Free Democratic organization; and I deem it but just that the compliment of standard-bearer should be conferred upon those whose advanced age will not allow them to reap any of the fruits of their labors in the achievement of victory and power. I think the chances are in favor of my living to see both! I have yet faith that the declarations of 76 are not only true, but destined to accomplishment; that not in vain were the aspirations of those great-hearted patriots, who died that we might be free; that those events which have illustrated the last half century are not to be dimmed by confirmed despotism; that it can hardly be that the mission of America is to hunt down a fugitive slave! Over the skies of my vision, no such clouds of despair lower! My spirit

is not marred in all its possible happiness by any such event! This, not only the eternal course of Destiny declares, but the late Conventions at Baltimore attest! Liberty, after all, is not so low in the reverence of the people as the slaveholders would have us believe! Propriety is poured out the blood of a Cass, a Buchanan, a Fillmore and a Webster! No; our cause is one upon which the ideal builds the heaven of its happiness, and the practical rests its great development—the cause of Humanity and of God! The Free Democracy must at last and soon control the destinies of this Republic. Slavery is the enemy of our fathers! Their principles shall be vindicated, their avowals made good; the devil of our great war shall be cast out; Slavery shall perish! True Republicanism shall be established—America shall be free! Our alliance with foreign despotism shall be dissolved; the great pressure of our apathy shall be lifted off from the crushed hearts of the Democracy everywhere; we shall be not only the hope but the leaders of the nations, till their destiny be accomplished! A soldier, then, in the ranks, the nominee of the Pittsburgh Convention shall receive my unreserved support. I shall not dishonor myself by associating with parties who despise me, or vindicate political creeds which in the same breath I denounce! "Can't or can't be elected" is no political vocabulary! I ask myself, "Am I right?" And ever, amid the thunder of the battle, my war-cry shall be, "Don't give up the ship!"

I have the honor to be your friend and obedient servant,
C. M. CLAY.

G. Bailey, Esq.

RELIGIOUS OBJECTIONS TO THE WHIG AND DEMOCRATIC TICKETS.

The Boston Congregationalist, an Orthodox paper edited by Rev. Messrs. Edward Beecher, Richard M. Storrs, and Henry M. Dexter, after a review of the platforms adopted by the Whig and Democratic parties in their late National Conventions, and which platform it finds to be in favor of the Fugitive Slave Law—concludes that it cannot, as a religious periodical, regard either Scott or Pierce with favor. The Congregationalist says:—

"No! good men, and bad men, and all men are, of course, free to respond as they see fit to these platforms and the nominations founded upon them, and we already hear and read earnest discussions of the relative merits of Pierce and King, and Scott and Graham. But, for ourselves, we have not got so far yet as the consideration of the men, nor do we see how we shall ever get beyond the platforms. There is little to choose between them, except that the Whigs, coming last, had a better opportunity to brace their timbers firmly, and clench well their nails, and offer to the Southern Moloch a somewhat more elaborately built car upon which to ride forth to victory.

We could not vote for Gabriel himself upon such a platform as either of these two. We are not ready yet to cast our vote—were it even for the highest angel—in favor of the irreconcilable of a law which we consider infamous; in favor of a withdrawal of the inalienable right of free thought and free discussion from that very subject which needs thought and discussion most; in favor of denying our free citizenship to the scum of a denigrating which the Russian soil or the Hungarian bauer would scorn as beneath the level of his own involuntary degradation.

Others will do as they please. No doubt many good men will try to sweeten the bitter platform with the honey of their favorite candidate who stands upon it, and thus make the two together a potion which their political stomach will not reject. But must be done in a state of semi-conscience of the moral sense. It is beyond our conception how any Christian—accepting the Beatitudes, and striving to walk 'as He also walked'—can exercise the elective franchise in response to the call of either party which has yet spoken. Future voices from Conventions yet to come may be better. If so, alternative remains to ignore the election and obey the command, 'Have no fellowship with the unfruitful works of darkness, but rather reprove.'

We wait for a platform upon which we can stand with a conscience void of offence towards God and towards men."

We wish some other religious papers had the courage and consistency to assume the same righteous position.

SCOTT AND WEBSTER IN BOSTON.

The Boston correspondent of the National Anti-Slavery Standard, (N. A. S.) in giving a sketch of the late Whig (Scott) ratification meeting in Faneuil Hall, and the subsequent reception of Mr. Webster by his devoted retainers, says:—

I was greatly disappointed at the absence of Mr. Choate, who was in the bill of the play. I had promised myself unusual entertainment at seeing the Harlequin of the piece, of which Mr. Webster had been the Pantaloon, open his mouth and jump down his own throat! But, like his great exemplar, the British Conjurer, he was missing when the time came, and merely sent a line to say that he had gone. There was great fun, however, in seeing the wry faces of many of the prominent men of the meeting, as they gulped down the bitter dose. For it was, properly, a Ratification Meeting, and represented the weight of the Whig party, as well as the Webster wing of it as the Scott. There will be no opposition, to speak of, on the part of any considerable Whigs, to the Scott ticket, whatever amount of slavery or bluster there may be on the part of the small fry.

You may remember that I suggested, in my last, I think, that it would be well for Mr. Clay (it was before he went to his own place), or the other owners of the Boston plantation, to send on an overseer to administer a thorough correction to their refractory chattels. Well, they had thought of it themselves, it seems, for there was the very man at this meeting, whip in hand, and the way in which he laid it over the Webster Whigs who were disturbing the meeting, and those that threatened to bolt, was comfortable to behold. He was one of the most of Tennessee. His speech was an excellent specimen of the stump species, and was very effective from the point of view with which he put in the licks. Being one of their recognized masters, they could only writhe and squirm a little. Of course, they didn't dare to resist him. It was very refreshing, too, to see him insist the whole meeting—which is the proper mission of every slaveholder in a Northern assembly. He said that Scott was a Northern Whig was nominated, the cry at the South was that he was a Southern Whig, wonder whether he remembered how Mr. Lawrence, from that place, had declared himself a born Abolitionist! And how Mr. Webster and Mr. Choate, and all the Whig orators and editors of four years ago, demonstrated that the Whigs were only anti-slavery party, and they themselves the only Abolitionists in the South. It is a relief he did. At any rate, I am sure the gentlemen on the platform remembered it well enough.

But it is high time I came to the great rally which the Boston people provided to console their pet for failing to reach the head of his class at Baltimore.

If being carried through the streets, in the hottest part of the hottest day in the year, with a thousand men sweating on foot before him, and another thousand sweating on horseback behind him, could console Mr. Webster for the loss of the nomination, he could have been comforted last Friday. Friday! An unlucky day they chose! We always hang here on a funeral. And so obviously was it a funeral, that everybody with one consent spoke of it as one. Mr. Webster having been slaughtered at Baltimore, was brought home for burial. And this was it. You remember having heard how Lord Timothy Dexter, of Newburyport, had his own obsequies celebrated, when he sat watching them from his window. Mr. Webster had the advantage of that noble Lord, inasmuch as he not only attended his own funeral, but delivered his own funeral discourse. The resemblance to a funeral was increased by the old request of the managers of the affair, that the shops on the line of the procession should be closed. There was a considerable display of bunting in some of the streets, with here and there a plaster bust of Mr. Webster, looking gloriously forth from among the flowers, but there was little enthusiasm. Perhaps, indeed, it may have been melted out of the legs, for it was a fearful hot day. Several men died of the heat, one at least of the escort. The show of men was very sufficient. Boston can do a thing of that sort up handsomely. And that was all that this Reception was. It was a Boston affair, with the assistance of a few neighboring towns. The Sons Brigade, of course, was out, as in duty bound; so were other military companies. But what did that prove? Of course, if a Yankee invests a certain sum in a coat of many

colors, with a favorable eruption of gilt buttons, and a streak or two of gold lace or galloon, and a cocktail, the officer he can show it, the better the return. Why, they were even willing to let Kossuth see their man-milinery, then not show it at all. It was not a Massachusetts Reception. It was nothing even sectional. It was purely municipal. A mere show and noise to cover the mortification and shame with which they are covered. It was a most deplorable mistake. Of course, there are two or three thousand men about Boston who stand by Mr. Webster, and are content to go behind him or before him, through dirt and mud. Everybody knew that before. Of what use, then, was the reception? It did not make him President, or even a candidate. It was mocking a defeated General with the show of a triumph. It only forced his disgrace the more unmistakably upon the eyes of all the world.

The Liberator.

No Union with Slaveholders!

BOSTON, JULY 23, 1852.

THE JUBILEE!

WEST INDIA EMANCIPATION!

The Managers of the Massachusetts Anti-Slavery Society hereby notify the friends of impartial freedom, without distinction of party or organization, in this Commonwealth, that a GRAND MASS CELEBRATION of the Anniversary of WEST INDIA EMANCIPATION will be held in the beautiful Grove at FRAMINGHAM, on TUESDAY, August 3d; at which all, who are longing and laboring to witness a similar, but still more glorious event in the United States, are cordially invited. No occurrence in human history is more deserving of commemoration than this, being unparalleled in its nature, and unequalled in the greatness of the change effected in the condition of a down-trodden and cruelly oppressed race. Let it be duly observed, with a two-fold object.

The Rail Road Company have agreed to take passengers from Boston to the Grove at South Framingham, and bring them back to the city, on the following terms:—Adults, 50 cents each; children, under 15 years of age, 25 cents each. The same terms will be allowed at Worcester, and for the Milford Branch. The prices will be uniform, without reference to the distance travelled; provided that in no case will more than the regular fare, from any station to South Framingham and back, be charged.

In case of the weather being unsuitable for an open-air meeting, it will be held in WAXLEY HALL, (near the Depot,) a new and commodious hall, accommodating about six hundred persons.

Those going from Boston, and stations east of Framingham, will leave Boston at 8 A. M. Those from Worcester, and stations west of Framingham, will leave Worcester at 9 A. M. Those from Milford, and stations on the Milford Branch, will leave Milford at 10 A. M.

Returning—leave Framingham for Boston, Worcester and Milford, at 3 P. M.

There will be no lack of able and eloquent speakers on the occasion. It is believed the services will be unusually interesting. Further particulars next week.

FRANCIS JACKSON, President.

EDMUND QUINCY, Secy.

Those in Plymouth County, desirous of attending the celebration at Framingham, on the 3d of August, and yet anxious to reach home that evening, are informed that they will be allowed to return to the city, from the Grove, in the express train from New York, by which they will arrive in season to take the 5 o'clock train for Plymouth, &c.

THE FIRST OF AUGUST IN SALEM.

The friends of the anti-slavery cause in Essex County will be gratified to learn, that the anniversary of West India Emancipation will be commemorated, by appropriate exercises, in Salem, on Sunday, August 1st. Probably three meetings will be held on that day, to be attended by Parker Pillsbury, Charles Lenox Remond, William Lloyd Garrison, and others. Next week, all necessary particulars will be given in the Liberator. We hope there will be a strong county delegation present on the occasion.

ELIZETH WEEKS IN EUROPE; and what may be seen in that time. By James Freeman Clarke. Boston: Ticknor, Reed & Fields—1852. pp. 329.

A tour of only eleven weeks in Europe, and a large and handsome volume as the result of it! The very announcement seems absurd; but, in these days of marvels and miracles, what is to be set down as ridiculous or impossible? None but a Yankee, however, could perform the feat accomplished by Mr. Clarke, in so satisfactory a manner. There are some men who see and do more in eleven weeks than others can in eleven months or eleven years; and he is one of them. Four weeks he spent in England; two in France; three in Switzerland; one on the Rhine; one in Belgium. In Switzerland, he walked more than two hundred miles on foot, among the finest Alpine scenery in the Bernese Oberland and round Mount Blanc. Wherever he went, he appears to have selected the objects of his curiosity with great judgment, and to have used his eyes to the best advantage. It is really surprising that so much could be accomplished in so short a time. The book is not only very entertaining, but the genial spirit and fine taste which pervade it are of an elevating tendency. It is well worth the perusal of those who never expect to visit Europe, and of those who do; indeed, to the latter class it will prove very serviceable for reference and guidance. Mr. Clarke appears to have an enthusiastic appreciation of artistic skill and genius; and his criticisms upon the various celebrated paintings and works of art that he examined, though very modestly made, indicate an inborn perception and love of the beautiful and sublime. It is seldom that one whose studies have been chiefly theological, and whose calling is to sermonize from the pulpit, exhibits such a passion for the fine arts. The professional shackles which are a heavy incubus to many, seem in his case to be as light as gossamer. We thank him for this useful contribution to the current literature of the day.

THE WHITE SLAVE; or, Memoirs of a Fugitive. Boston: Tappan and Whittemore, 114 Washington st. 1852. pp. 408.

To every reader of "UNCLE TOM'S CABIN," who has had all the sympathies of his nature stirred with in him by its perusal, we give this advice:—procure forthwith, if possible, a copy of "THE WHITE SLAVE," if you would have those impressions deepened, and your heart fired with new enmity to the accursed slave system. In point of dramatic interest, graphic delineation, thrilling adventure, and elegance of style, this volume is inferior to nothing which has yet been published on this subject. In the preface, the author says:—"The earlier chapters of this book were written on a Southern plantation, during that summer in which the concluding events of the story are supposed to happen, and in the midst of scenes and persons suggestive of those which the book attempts to portray. Some readers may perhaps recognize in a story which they have before met—[Archie Moore]. The latter portion is new; a continuation originally intended, and often called for, but never before published." It has eight engravings, illustrating the 'peculiar institution,' designed by Billings—printed on good paper and fair type, and neatly bound—and is afforded at the very low price of one dollar, which only the largest sale can justify. The author occupies a high literary position.

SPIRIT OF SEVENTY-SIX.

An aged veteran at the West sends us the following letter, with a request that we would lay it before our readers.

GREENFIELD, (Highland Co., Ohio,) June 29, 1852.

DEAR SIR:—The nomination of the two candidates for the Presidency shows the Whig and Democrat vying with each other, which shall be most humble to the Slave Power. I am an old man, born July, 1776—of course, raised on the air that issued from the Old Philadelphia Hall, at the sound of the Old Bell, proclaiming liberty to all the inhabitants of the land, and that all had an inalienable right to life, liberty, and the pursuit of happiness. Now, sir, the wonderment is, that one twentieth of the population, being slaveholders, have overruled the nation; and now, worse than ever, both parties crawling down to see which can be the most abject and servile!

My object, in this letter, is to try and unite all parties—no matter for names—and all that are willing to march under the banner of Liberty. No oppression of body or mind! Strange it would seem, if there is not a majority of the voters of the United States who will so vote.

At this time, it appears there are but two platforms. The Democrats and Whigs are pretty much merged into one. Slavery and subservience for the one, Liberty and freedom of body and mind the other. And as the prophet said, "Choose ye this day whom ye will serve."

Now, my last request is, (and perhaps it is the last I shall ever write on the subject,) that all parties, without being distinguished by party names—every one that loves liberty and hates oppression, whether foreign or domestic, will meet in one united Convention, proclaim their principles to the world, nominate their candidates from men that can hold up their heads, and look like men, and not things; and such as have not bowed the knee to slavery, either of body or mind. Our enemies will sneer, and say such are very scarce. The prophet thought so in Israel, that he alone was left, but God told him there were seven thousand who had not bowed the knee to Baal. Servile as the two parties may appear, may we not hope that there are, in our land, more than seven thousand that will not disgrace any country to be set up as standard-bearers? Have we not a Gerrit Smith, a Hale—from that West, a Lamoyne—still further West, a Samuel Lewis? Within this circle are contained thousands equally able to lead Freedom's hosts.

Now, sir, for the sake of every thing that is tender and dear to liberty, urge a union convention of all such parties as support liberty, and hate oppression. Land reform is not objected to by any party. Let not minor views disturb the common harmony; but let us present one unbroken front for liberty.

My views are worthy of notice, I beseech you to urge all the Liberty papers in the land to recommend a Liberty Convention as above; and I will feel as if I had done my duty.

With great respect,

Yours, in the cause of freedom,

DAVID BONNER.

GENEROUS DONATION.

The following letter is from a long tried and highly esteemed friend, residing on Long Island. He is a lover of, and a sincere and earnest seeker after the truth—believing in a practical adoption of the apostolic injunction, "Prove all things; hold fast that which is good." He will accept our grateful acknowledgments for his generous donation; being, as it is, one fourth part of the whole amount of the loss we sustained by the late robbery.

BRUSH HILL, (Long Island,) July 18, 1852.

DEAR GARRISON:—I saw by the Liberator that I received last night, that your office had been entered, and robbed of some forty dollars, which loss you say you are not well able to bear. I therefore think the friends of the Liberator ought to make up the loss immediately, and accordingly enclose a ten dollar bill as my part of the same. I give it to you on condition that you will publish in the Liberator, all the letters you may receive from Henry C. Wright and Joseph Barker; for I think (judging from the past) that any one of them will be worth the price of the Liberator for one year; but, should they offend any of your subscribers, so as to cause them to discontinue the paper, as the letter of Joseph Barker evidently did Thomas Galtbreath of Ohio, and thereby a pecuniary loss is sustained, if you will keep a record of all such cases, and inform me of the amount, I will make it good to you.

Yours as ever in the cause of truth and progress,

GEORGE DOUGHTY.

WE thankfully acknowledge a donation of one dollar from H. W. Blanchard, of Neponset, on the same account.

DEPARTURE OF KOSSUTH.

The New York Journal of Commerce announces the clandestine departure of Kossuth as follows:—

Among the passengers of the steamer Africa, which left New York for Liverpool on Wednesday, was Louis Kossuth, Ex-Governor of Hungary. His name was not in the list of passengers published, and it is said that he went on board only a few minutes before the vessel departed. Various surmises have been started as to the cause of his sudden departure.

And the Evening Post moralizes as follows:—The chief obstacles which Kossuth met in the propagation of his doctrines here, came from that gross wrong in the social relations of the South, which perverts all our domestic politics, and blinds the whole nation to its true interests and glory. Slavery is, and must be, utterly opposed to every liberal sentiment. Its essence is despotism, and its natural affinities are with despotism the world over. No man who buys and sells his fellow-man can have any other than a fictitious love of freedom.

But it is not our object to awaken discussion in this place, more than is involved in the simple statement of the fact, that the enemy to Kossuth has originated where nearly all the enemy to liberty and movement originates in this country—among the adherents of slavery. At the North and West, his reception and progress were every where honorable and worthy, and it was only when he approached the atmosphere of slavery, whether North or South, that his steps were arrested, or his feelings chilled. It is due to truth and justice that this fact should be known here as well as in Europe.

MEYER'S UNIVERSUM.—This is the title of a new work published by H. J. Meyer, 164 William street, New York, the object of which is to give beautiful steel plate engravings of the most beautiful and remarkable places and objects in the world, with interesting accounts of the same. It is published in numbers half monthly, at 25 cts. a number, each number containing four engravings and 25 to 30 pages of letter press description of the same. The second part, now before us, contains plates of the London Exchange, the city of Constantine in Algeria, the Palace and Gardens at St. Cloud, in Paris, and New York Bay. Twelve of these parts make a volume. It is, certainly, a most beautiful and a very cheap work, and a very desirable accompaniment of every parlor table.

The Boston Directory for 1852.—With the publisher's usual promptness, the Directory for the current year (beginning July 1) is out; beautifully printed by Darnell & Moore. It embraces the City Record, a General Directory of all the Citizens, and a Business Directory with an Almanac; also a reprint of the first Boston Directory, which was published in 1789. This, printed in uniform type and page with the directory for the present year, makes but sixteen pages, while the directory for 1852 occupies 280 pages, leaving out the business key and all following it. So much have three score years and ten brought about in Boston. It was a good idea to bring out this old directory; and perhaps some are yet living who will turn with pleasure to names and residences which they once knew, but which the world knows now no more. George Adams, publisher, 91 Washington street.

LETTER FROM REV. JEHIEL CLAPLIN.

NORTHFIELD, (Vt.) July 12, 1852.

FRIEND GARRISON:—I am not a politician, not even a 'Free Soiler,' and cannot be conscientiously under the Constitution. I have not voted for the last twelve years; yet I feel a deep interest in the various political movements of this government, on account of the influence and bearing they have on the welfare and destiny of this nation.

Who that has a heart to feel for humanity, but must feel his bosom swell within him, in the midst of such portentous times as these?

What a prospect this country now presents for millions of our countrymen in chains! With mingled feelings of sorrow and shame I ask, can the treachery and hypocrisy of this nation, in its professions and practice, be surpassed? And when I cease indignantly to rebuke this 'sum of all villainies,' in public or in private, at home or abroad, among friends or enemies, then would I cease to be called a follower of Christ. I fully sympathize with your views of slavery and the Constitution, and the principles and measures you advocate for the overthrow of the same. I am a Garrisonian abolitionist. I love the doctrines of the American Anti-Slavery Society, because I believe them to be true and right, and in perfect harmony with the nature and relations of man, and the clearest and highest perceptions of the law of God.

At the anniversary of the New England A. S. Convention in May last, I stated that many thought here, in Vermont, to be an abolitionist was to be opposed to the Sabbath, the church, the ministry, to be a no-government man, &c., which I still say is true, when applied to that type of abolitionism called 'Garrisonianism.' Br. Garrison, you are not popular here, and indeed, you are not in this nation. What then? Why, this is not your condemnation, but your highest praise. In such a government as this, to be popular is to be condemned by all that is good and pure. Gen. Scott and Gen. Pierce are popular.

The Vermont Conference of the M. E. Church was held here a few weeks since, and at that one time of the presiding Elders said to me, in private conversation, (undoubtedly supposing me to be a Methodist,) that slavery exerted a controlling influence in the M. E. Church. This presiding Elder was a member of the General Conference in Boston, in May. Speaking of Tracton's going into the A. S. Convention to defend the M. E. Church against the charges of the abolitionists, he said 'they used him up.' He further said, that in the Conference the next day, John A. Collins, a member of the Conference, fully justified the most severe charges which the abolitionists had preferred against that church. Collins said he would throw his arms around the entire South; he would embrace them all in his sympathies and Christian fellowship—slaveholders and all! Here is the admission of a presiding Elder in that Conference. He also said that Gorsuch was a Methodist, and a miserable scoundrel, and they served him just right, and he wished they would serve all others just so.

I fully endorse the indignation he felt at such an outrage, but do not believe in taking the life of the oppressor, even in such an extreme case; and I am sorry that any of the anti-slavery friends have sanctioned a resort to deadly weapons as a last resort in such cases.

It is most painful to witness the almost entire devotion to the Constitution and laws of this government, whether right or wrong, in all the seats in religion and parties in politics. They seem to have no idea that there is a God higher than Congress, or a law higher than the Constitution. We are told by the priest and demagogue, that we must obey the 'powers that be,' in all cases, and in doing so we obey God!

O what a solemn thing human government is, especially this government, just at the present time! Who believes that God had anything to do with the Baltimore Conventions? Wonder if there were any prayers on the occasion? God was not in all their thoughts. They had no fear of God before their eyes. What has a God of justice and purity to do with such political jugglery and Jesuitical chicanery, such oppression, lying and hypocrisy? Every time this nation repeats the Declaration of Independence, it utters a great lie. And certain it is, that if an individual, as such, should do such deeds as does this nation, he would be branded as a common liar and profligate wretch, and would merit the scorn and execration of all good men. Slavery is rapidly destroying the moral sense and conscience of this nation. Well might Jefferson say, 'I tremble for my country when I reflect that God is just.' The great work of the true abolitionist is, to correct, purify and regenerate public opinion and public sentiment. Slavery must be treated as a sin, and slaveholders as sinners. Let slaveholders be regarded as monsters of cruelty and outrage—sinners of the first rank; let them be looked upon with more abhorrence than we would on the murderer, the thief, the assassin, the libertine, the liar and defamer—as guilty of all these and more—then an influence would be felt that would burn deep into his soul. May God hasten the day!

Yours for the oppressed,

J. CLAPLIN.

HENRY BRADLEY.

PENK YAN, July 13th, 1852.

THE NANTUCKET

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THE CAUSE IN NEW BEDFORD AND FAIRHAVEN.

I had called last Saturday, to spend some time

in the neighborhood of New Bedford, in the service

of the Massachusetts Anti-Slavery Society. After a hot

and weary day of three hours, I arrived here, and was

glad to find that the friends of the cause were

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rest. I found that the friends of the cause were

nounced Garrison—called him an infidel—said he

ought to be hung, &c. &c. On Wednesday evening,

I spoke at the same place, as I had done the day be-

fore. Some Whig Pharisees took mortal offence

at what I said of the Whig policy. The former

expressed their feelings by getting up cheers for

Scott and the Fugitive Slave Law, and by hissing to

disturb the meeting. The latter called out to me,

‘You are a renegade from the Orthodox church.’ But

the great majority of the five hundred who were pre-

sented were attentive and orderly, and expressed their

disapproval of the conduct of the disturbers so deci-

dedly, that they were, at length, forced to desist.

I found some very earnest friends of the cause in Fair-

haven. They were much pleased with our series of

meetings there; and I have no doubt good will result.

On the last evening, a young man took the *Liberator*,

and several others expressed a wish to do so as soon

as they should be able. I would suggest to the friends

of the cause in Fairhaven, the propriety of making

special efforts, from time to time, to enlarge the cir-

culation of the *Liberator* in that place. This work

can be done often to much better purpose by those

who live in town, than by agents who know none of

the people. In Fairhaven, also, I collected \$10.95

for the cause, and one man, who contributed \$5.00

of this amount, said he had twenty more at the ser-

vice of the anti-slavery cause, which he should for-

ward to you in the course of this year.

I felt a peculiar interest in Fairhaven, because there

my dearest and best friends had dwelt in former years.

May the anti-slavery cause, there and elsewhere, be

revived! May the unholy and inhuman parties and

churches of our land be broken up by the omnipotence

of Truth! May this people be associated into a

truly democratic party, and into a truly Christian

church, and work earnestly, constantly and success-

fully for the redemption of the world from oppression

and superstition, and for the establishment of the uni-

versal brotherhood, in which the will of God shall be

done on earth as it is done in heaven!

Yours, fraternally, DANIEL FOSTER.

New Bedford, July 16, 1852.

THE BIBLE AND THE LIBERATOR.

EAST BRIDGEWATER, July 18, 1852.

FRIEND GARRISON—I regret, exceedingly, that our

friend THOMAS GALTREATH should deprive himself of

the inestimable pleasure of the perusal of the *Liberator*,

merely because some of its patrons happen to

differ from him on the character of the Bible. Now

I would say to that friend, I regretted the appearance

of that letter of Mr. Barker, in the *Liberator*, as muchas himself; not because it was in the *Liberator*, but

because the friend wrote it. Now, I have not the

least doubt of the benevolent intentions of our friend

B., in his assault on the Bible; I believe he honestly

thinks it sanctions slavery; and if so, who would

believe it? I do not believe our disaffected friend

Galtreath would. I have a high opinion of the Bible,

but think the *Liberator* is not the place to discuss its

good or evil qualities; and I should expect a rejection

of any opinions of mine, from the columns of the

Liberator, for reasons too numerous to mention. I

really hope our friend Galtreath will speedily change

his mind, and immediately order the *Liberator*, and

continue to profit under its benign influence; and the

more so, because I feel it to be a great benefit to me,

and all others who read it. All its readers know it

to be a free paper, and are willing to trust its conduc-

tor; and if a friend choose to attack the Bible, for the

benefit of the oppressed, you will, of course, admit

him into your columns. If I were ever so capable of

war, or the use of carnal weapons in any shape, we

may say, in truth, that he lets down the purity of Je-

sus to the common level of public opinion.

From this it must appear clear, that if we admit the

spirit of war to be right and justifiable, there can be no

limit to its devastating effects; power and perverted

judgment being all that is necessary to carry cruelty

and oppression to the very verge of human endurance.

It would appear simple to undertake to prove that

a Christian cannot fight, and almost useless to under-

take to establish, by argument, the soundness of the

philosophy of Jesus—it is so generally admitted.

But, to the text. A slave is not bound to surrender

himself voluntarily to any man, neither is he bound to

work without wages; and the truth does not require

that he hide himself from his pursuer, but walk boldly

forth as a man, preaching the gospel, and earning his

living by the sweat of his brow; and if tyrants oppress

him, it is not his fault—he is not censurable. He un-

dergoes not more than good men in all ages have done

before, and, ‘verily, he will have his reward.’ A few

examples of true piety and moral heroism among the

slaves would disarm the slaveholder more completely

than all the revolvers Colt ever made.

It is a law of nature, that like produces like; and

the use of moral power alone can increase the growth

of morals. ‘A soft answer turneth away wrath, and

angry words stir up strife.’ War kindles the spirit of

war, and lays low the feeling of peace on earth and

good will among men. It is the same with every ele-

ment of man's mind, whether it be caution, firmness,

self-esteem, veneration, benevolence, or reason. We

must appeal to the faculty we wish to enlarge; and

by this means the end will be accomplished, as certain

as heat and moisture will aid in covering the fields

with verdure.

MICAJAH T. JOHNSON.

South Creek, Harrison Co., (Ohio),

16th of 7th mo., 1852.

NINETEENTH

NATIONAL

ANTI-SLAVERY BAZAAR,

TO BE HELD IN BOSTON, MASS., DURING THE CHRIST-

MAS WEEK OF 1852.

The Managers of the National Anti-Slavery Bazaar

feel it unnecessary, on the present occasion, to enter

upon any full or detailed exposition of their principles

or objects. These have been avowed and pursued for

so many years, and with so much publicity, as to

render such a procedure superfluous. We would not,

at the same time, lose sight of the great fact, that

there may be many among us, whose consciences and

hearts have been recently aroused to a sense of

the importance of this great question, who, though

feeling much, may be doing little, and who would

gladly welcome a medium by which their exertions

will be made effective toward the overthrow of Amer-

ican Slavery. To such, we would submit the very

briefest outline of our principles and aims.

We regard the idea of property in man as unparal-

leled, whether considered in respect to its atrocity or

absurdity—consequently, that all legislation based

thereon is in the highest degree criminal. Any other

doctrine outrages every intellectual perception and

every human instinct.

Considering the above self-evident proposition,

underlying all religion and all morality, apart from

whose recognition the words right, justice, become

meaningless, we esteem its opponents, whether slave-

holders or the apologists of slaveholding, as implicated

in guilt of the most fearful description, both against

that God ‘who has made of one blood all nations of

We were greatly surprised to read a paragraph

like the following in a paper usually so clear-sighted

and erect as the *Lowell American*:

‘Mr. Rantoul.—We had the pleasure of listening to

Mr. Rantoul's speech at Salem on Monday. It was

a splendid effort, and was received by the large audi-

ence with great approbation. Nearly all of his speech

was of an anti-slavery character, and his opinions

upon the Fugitive Law, the Baltimore Platform, and

the proceedings of Ben. Hallett and Edmund Burke,

were given with a great deal of vigor. Mr. Rantoul

does it to his duty not to separate from the Demo-

cratic party, and he did not do so. He was, in the

candidates, but declared himself in favor of support-

ing them. Some few of the Free Soil party seem to

be disappointed at his taking this course, but we do

not see any reason for disappointment. Mr. Rantoul's

services to the cause of freedom have been of such

vast importance, and his sincerity so manifest, that

he must be sustained by the Free Soilers and re-elected.

It will not do to let the slaveholders and daughters

triumph over freedom by defeating Robert Rantoul,

Jr.—*Lowell American*.

The following, from another Free Soil paper, treats

the slippery, two-faced Rantoul in a very different

but proper manner—thus:

‘Robert Rantoul gave in his adhesion to the

Democratic nomination, at a ratification meeting at

Salem, the present week. We hope he has gone to

his own grave. We would not wish to retain in

man of such a rotten spirit—one who can be wronged

with impunity—his rights taken from him, and he

not independence and love for the truth sufficient to

‘make him repudiate principles which he knows to be

wrong—the number of true men who have been of such

Gideon's army, but let every traitor and faint heart

leave the ranks of anti-slavery.’—*Harvard Republican*.The *Webster Movement*—The *New York Times* speaks

thus of the Webster movement—

